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raised by the Italian scholar Carlo Francovich remain open.

The destruction—at Hitler's orders—of many documents may well prove an insurmountable obstacle even in the future, but this does not mean that historical reflection has to stop. We should still try to put ourselves in the place of the Inghelst professor and his followers and try to relive the drama of the Illuminati, which left a considerable mark on the world of revolutionary ideas. This drama began with Rousseau and Auloy and a good many others who lived in equality, were convinced there could be no turning backwards to a golden age, and could appreciate the magnitude of the political, psychological and social obstacles standing in the way of a society of free and equal men. Hence the desperation, the conspiracies and the utopias; they were like men faced by a wall too high to climb over. We can and should, after all, understand these socialists and egalitarians of the eighteenth century. It is not a simple matter to create a society of free and equal men, as subsequent history has amply demonstrated, and the Illuminati of Weisshaupt are closer to us and more alive than Dr Robert's adms.

Something similar might be said of the man who is, rightly, the protagonist of the second part of the book, Filippo Buonarroti, the Tuscan who was proud to have become a Frenchman in the age of Robespierre, the companion of Babeuf and the organizer, in the new century, of the first attempts at a revolutionary international. Here again, Dr Robert's critical spirit, his desire not to be misled by the myths and his refusal to accept the legends, either contemporary or subsequent, leads to solid and useful conclusions. The fight against hagiography, even revolutionary hagiography, is always a useful historiographical exercise.

Yet even after this effort at restoring him to his true dimensions, Buonarroti remains one of the essential instruments in the creation of a continuity, of a tradition of revolution, between the eighteenth and nineteenth centuries. And this matters. Through him—though not only through him, of course—one of

the eighteenth century's most durable and active ideas, or myths, was transmitted to the nineteenth: the myth of communism. Above all, it is true, through his astonishing book, *Conspiration pour l'égalité*, but also through the secret societies and through his constant attempts to inject the theme of the community of goods into the most diverse currents of liberalism, nationalism and rebellion during the Napoleonic and post-Napoleonic periods.

Indeed, by tracing Buonarroti's vicissitudes and conspiracies we can measure the importance of the secret societies in creating, artificially it may be, a continuity and tradition in certain Enlightenment ideas that seemed for a time to have been obliterated or extinguished by the tragic events of the Directory, the Empire and the Restoration. For all their fragility, the forms of Masonry glowed themselves capable of conveying ideas and functions that had been submerged or forgotten from one generation to the next. And this was a role of some historical importance. Religious ideologies like theophilanthropy did not succeed in it, nor adequately, did the forms of political liberalism (indeed they dropped the egalitarian urges of the eighteenth century). But Buonarroti, with his Masonic fervour and revolutionary pedantry, did succeed in it, and no chronicle of his failures as a conspirator can give a proper idea of his historical importance. Rather we should remember the writings of the young Marx and the rediscovery, during the 1830s and 1840s, just about everywhere in Europe of Babouvism, including among the Chartists in England.

Curious adventures of the Charbonnerie

Dr Robert is well informed and instructive on one of the most curious adventures of the secret societies in the nineteenth century, the Charbonnerie. This began in Franche-Comté, spread above all to southern Italy and, by the start of the 1820s, had become the symbol, from Spain to Russia, of an en-

deavour both military and liberal and of a revolt determined not to fall back into the furrow traced by the French Revolution, either ideologically or in the use of terror and the pressure exerted by the *sans-culottes*. Contemporaries were amazed by what one might call the Baroque effects of the Charbonnerie's rituals, with their peculiar mixture of Catholic symbols and Masonic forms; and even the historian who tries today to penetrate the Lodges of the Buis Comins will be struck by them.

Yet if we take a panoramic view of Europe as a whole, as it emerged from the military dictatorship of Napoleon, even the Charbonnerie looks less abnormal than it might at first seem. For had not the pensants of the Asturias and fanatical Sanfedist monks fought side by side in the mountains of Spain with the most modern and enlightened liberals from Cadix, Madrid and Barcelona? The war in the Iberian peninsula had forced the heirs of the Counter-Reformation to march in step with the successors of Charles III's reform movement, the fanatical clerics with Jovellanos and Goya. It bound inextricably together the aged patriotism of Spain and a nascent Iberian liberalism.

Something similar happened in Russia where, during the burning of Moscow and the partisan war, the actively reactionary and the newly patriotic had together expelled Napoleon; the muzhiks were united with the aristocracy, which spoke French and frequented Masonic Lodges. No such convergence had occurred in other countries, despite a good many exhortations and hopes. In Italy the risings in both the towns and the countryside were reactionary, and the enlightened, educated classes continued to side with the French. The Sanfedisti and the Enlightenment could not find common ground in a popular national movement against Napoleon. The hopes of the Italian Risorgimento, who sought to unloose an Italian movement similar to the one in Spain, came to nothing. There is no cause, therefore, for surprise that the secret organization which sought, after the Restoration, to resume the difficult road towards

liberty and nationhood, should have attempted, however confusedly, to bring together in its symbolism St Theobald and the Masonic triangles, or that it should have allied its constitutional desires with a dark and lugubrious mysticism.

Here again, we must not forget the difficulty of what these men were taking on at that particular time. Otherwise we shall be unable to understand the reasons for the limitations, contradictions and failures of their *raison d'être*. It was anything but an easy task to carry the peasant masses of Spain, Russia or Italy—and not only of those three countries—in the direction of liberty by uprooting them from the old orthodoxies. In France, despite the participation of those masses in the Revolution, it was only with the Third Republic that a relatively stable equilibrium was achieved.

Limits of Masonic cosmopolitanism

One of the great advantages of Dr Robert's book is that it sees these problems clearly and in a wide geographical perspective. But it is possible, and indeed necessary, to extend the perspective still further. Since *The Alphabet of the Secret Societies* was written, we have been given a more profound insight into the relations between the world of the secret societies and the Jewish community (a very significant problem right from the beginning of the eighteenth century, even if of a quite different and indeed contrary kind to the dreadful slogans of the Nazis against both Jews and Masons) by Jacob Katz's extremely interesting book, *Freemasons and Jews in Europe, 1723-1939*. Dr Katz demonstrates patiently and in great detail just what the limits of Masonic cosmopolitanism were in Germany, right from the beginning.

As for Spain, research is only just beginning, although Iris M. Zavala's book, *Masons, communists y carbonarios*, recently published in

Madrid, offers ample opportunity for anyone who wants to dig down the legends and myths. But Dr Robert's main general conclusion is the almost complete absence of Russia. De Musset, Tolstoy are not enough. The mythology developed in a fairly odd way there, becoming interwoven with the whole of the ruling class and intelligentsia. From the time of the Empire onwards. In this sphere, Russians—both the autocrats and the liberalists—curried what they had received from the West to its extreme. In the revolution which lasted from 1808 to 1917 is far more ambivalent than any of its predecessors. Yet, valuable as it is, it will be called only a vast mosaic rather than a comprehensive collection. A summary of scope must necessarily indicate its gaps.

Volume 1 covers foreign policy from the wars of the later Stuarts to the wars of the later Stuarts to the wars of the later Stuarts. The first half of the book continues the same story to the rest of the volume, devoted to Ireland from the time of James I and William III to the present day. Volume 3 deals with the old British Empire, including the American colonies and the First World War. Volume 4 covers the later aspects of the Empire, including Asia, Africa and the Middle East, followed by a transition into the Commonwealth. For all four volumes the series of documents are much more than the proportions of the series, and the documents are different: laws and legislation, speeches, accounts of great events, military and civil, minutes and dispatches, extracts from newspapers and other publications, documents of purely foreign origin are included.

A few samples from each category show both the great merits and the minor deficiencies of the collection. Most of the familiar treaties are here (though not all given in full) and some of the less familiar: the Treaty of Limerick (1691), which ended the war in Ireland; the Jay Treaty (1794) with the United States; the Treaty of the Americas in New York (1840); and the Anglo-American Declaration on North Africa (1901), which ended the Fashoda crisis. In a few cases the inclusions are curious. The Anglo-American Declaration on North Africa (1901), which ended the Fashoda crisis. In a few cases the inclusions are curious. The Anglo-American Declaration on North Africa (1901), which ended the Fashoda crisis. In a few cases the inclusions are curious.

It is curious to include the Balfour Declaration (1917), on the McMahon Correspondence (1915), which was in conflict with both of them. The same may be said of the inclusion of the Treaty of Sevres (1920), which was never ratified, but not the Treaty of the White Paper on Palestine (1922), nor that of 1939. Most of all is the omission of the Anglo-American Declaration on the Middle East (1950) by the British, French and States governments, which nevertheless there is reference to in other documents which are included. It will be seen that the coverage of the Near and Middle East is somewhat scrappy.

The selection of legislation is satisfactory. Acts of Parliament which affect foreign and imperial policy are mostly concerned with trade, though there are exceptions like the Independence of India Act (1947). Since Mr Wiener's book is intended to be a guide to the American War of Independence should be covered; not only familiar examples like the Stamp Act (1763) and the Tea Act (1773) but also less familiar ones like the Act of 1732 "to prevent the exportation of goods from the American Colonies" and the Boston Port Act (1774). An interesting and important case of another kind is the legislation on the slave trade. In 1807 the House of Commons passed a bill to the need to establish a "west coast of Africa to protect the Trade to those Ports". The word in the text of the resolution was admitted that this meant the slave trade. That was admitted only

The Empire in documents

JOEL H. WIENER:

Great Britain: Foreign Policy and The Span of Empire, 1689-1971

4 volumes, 3,423pp. McGraw-Hill. £58 the set.

after the trade was abolished in 1807, a Select Committee reporting ten years later that "by far the principal part of that commerce was a trade in slaves".

This subject is particularly well covered, with details not only of the legislation but also of the debates on the iniquity of slavery. Mr Wiener also includes Lord Mansfield's celebrated judgment in *Somerset's Case* (1772), from which it should be noted that it was not the judge but one of the barristers pleading before him who first used the memorable phrase that "this air is too pure for a slave to breathe in", and even he shrinks from the full implications of the phrase.

Other less shameful aspects of overseas trade are also adequately documented. But in the nature of things there is no corresponding coverage of industrial developments, although these were crucial to the history of British policy in the nineteenth century, as J. H. Pimm points out in his general introduction to the four volumes. Industrial legislation is essentially domestic in its scope, and international treaties affecting industrial development were nonexistent until the days of supranational technology. The Anglo-French agreement on the Concordat, for example, is not yet publicly available; and the European Treaty (like the Treaty of Rome) did not secure Britain's adherence until too late to qualify for inclusion here. The virtual silence of the documents on industrial developments therefore has to be accepted as an inevitable but important lacuna.

Another lacuna which is equally inevitable concerns the origins of imperialism. Much legislation and many treaties have gone into the liquidation of the British Empire, from the Treaty of Paris (1763) which ended the American War of Independence through the series of Acts which conferred independence successively on the old and new Commonwealth; and these are adequately though not exhaustively represented. But there can be no such official documentation of the growth of the Empire. Such as there derives from the enterprise of individuals. Mr Wiener includes, for example, extracts from Edward Gibbon Wakefield's *Letter from Sydney* (1829) advocating colonial expansion, and from Sir John Seeley's lecture on *The Expansion of England* (1883), though he oddly omits the famous passage about "England having conquered and peopled half the world in a fit of absence of mind". He might also have included John Ruskin's inaugural lecture, which inspired Cecil Rhodes, not to mention some of Rhodes's own more difficult. But what is much more difficult to convey is the extreme reluctance to convey the imperial commitment. Of Britain's leading statesmen, perhaps only Disraeli and Joseph Chamberlain were true imperialists. The unessential of the rest can be inferred only from copious reading between the lines of parliamentary debates.

It is this need to convey the unobtrusive background to events that justifies the inclusion of large numbers of speeches, both in and out of Parliament, which are not strictly documents in the ordinary sense. Mr Wiener also rightly includes numerous private tracts and pamphlets which reflected or influenced public opinion: Edmund Burke and Adam Smith on the American colonies, the Report of the Society for the Abolition of the Slave Trade (1788), Lord Erskine on the Greek Revolution (1822), Goldwin Smith's letter advocating a "Little England" policy (1862), and an anonymous article in the *Quarterly Review* (1908) on "The German Peril". It is noticeable that influential private publications: of

this kind become distinctly less numerous in the later years covered by Mr Wiener. Their place is taken by very substantial extracts from important (and in some cases unimportant) speeches in Parliament. Frederick Winston Churchill is by far the most fully represented statesman in the present century. Other Prime Ministers (including Edward Heath, but only before he became Prime Minister) are also amply represented. Notwithstanding all this parliamentary eloquence, it may still be thought that the most moving speech in the whole collection is Roger Casement's from the dock in 1916.

Mr Wiener loses no opportunity of including dramatic occasions in his collection, whether tragic or glorious in character. There are a great many first-hand accounts of battles on land and sea, from La Hogue (1692) through Blenheim (1704), Quebec (1759), Trafalgar (1805), Navarino (1827), Balaklava (1854), and Omdurman (1898), to the great battles of the First and Second World Wars. Other dramatic affairs recorded at first hand are the Black Hole of Calcutta (1758), the siege of Delhi (1857), the Jamieson Raid (1896), the Suez crisis (1956), and the Labour Party Conference debate on nuclear disarmament (1960). Lamentably, though some of these occasions may have been, they vindicate Mr Wiener's claim to entertain as well as to inform and illuminate. So do one or two unexpected items, like the account by Disraeli's private secretary of the way the Prime Minister put pressure on the Congress of Berlin by ordering that his locomotive should get up steam.

The use of the same technique by Lloyd George in the negotiation of the Anglo-Irish Treaty, with a destroyer in place of the locomotive, is not included.

Another massive work of reference it may seem capacious to dwell on omissions, but it is necessary to do so precisely because this is a work of reference. Although he includes a brief preliminary commentary on each section, Mr Wiener's use of explanatory notes is extremely sparse, so that it is sometimes difficult to identify the context of a document or speech. Some parliamentary speeches refer to preceding speeches in the same debates without reference to the debates themselves. It is difficult to follow the arguments if a crucial preceding speech is omitted: this is the case with the speech by Lord Althorp in 1831 attacking Daniel O'Connell and another Irish MP (both identified only by their constituencies). In another Irish debate in 1912, the subject is an amendment to the Home Rule Bill proposing to exclude four counties of Ulster from the legislation; the speech is by Sir Edward Carson, and it is impossible to tell whether he was speaking for or against the amendment. The point is of some interest, because the consists of unionist, and the numbers that were eventually excluded from the Irish Free State was four but six. This is an example of the loose ends which Mr Wiener is apt to leave untied, thus obliging his reader to do just that research which a collection of this kind may be expected to spare him.

These minor criticisms should not detract from the immense value of Mr Wiener's work. It has been a labour of love—such love as been an American scholar perhaps unashamedly feel towards the British Empire, while recognizing its faults, including pre-eminently the Irish problem. The introductory essay by Professor Plumb is noticeably less pro-British. In Professor Plumb's ride a number of his family hobby-horses, including his contempt for the English public schools. It is, as always, elegantly and entertainingly done; but it hardly qualifies him for the star billing which he shares with Mr Wiener on the cover and title-page of each volume.

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Power for the Powerless
Joseph G. Jorgenson
The American Indian has sought every possible recourse from his oppression by white society; he has submitted, bargained, fled and fought. None of these attempts has brought any power to his powerless people. He has thus organized social movements within his own community to remedy this plight. The most successful of these movements has been the Sun Dance religion of the Rocky Mountain area and the Shoshones. Joseph Jorgenson provides a political and economic analysis of how and why the Sun dance came to be, tracing its historic development since early reservation days (ca. 1880-1890). He also describes the nature of the modern dance; the role of the chiefs, the recruitment of novice dancers and the participation of non-dancers. Finally, he presents a comparative analysis of the Sun dance community, an inter-reservation phenomenon. £2.90



CHICAGO

Kenya's President

JEREMY MURRAY-BROWN:
Kenya
387pp. Allen and Unwin. £5.50.

It is notoriously difficult to write an objective biography of a living person. When the subject is a head of state, with a background and reputation as controversial as that of Jomo Kenyatta, the task becomes even harder. Jeremy Murray-Brown has performed it triumphantly. His study of the Kenyan President is a massive work, researched in painstaking detail, and presented with a balance and judgment that are remarkable. He avoids both superficiality and sycophancy.

No one who has followed African affairs in the postwar period can doubt that Jomo Kenyatta is an outstanding leader. What Mr Murray-Brown rightly emphasizes is the great breadth of his experience, and the single-mindedness and consistency with which he has pursued his political aims, not merely for years, but for decades. The influences which affected him at various stages of his life are described and set in context. His childhood, his early experience of Europeans, his relations with the churches, his love of "the good life," his search for education, these are traced and presented frankly and carefully.

Kenyatta's long period in Britain, with interludes in Europe and in Russia, constitute perhaps the most interesting section of this study, because they cover the period of his political coming of age. His friendship with W. McGregor Ross, former Director of Public Works in Kenya, and in the 1920s and 1930s one of the most liberal and enlightened Europeans with experience of Kenya, is discussed and illustrated in detail, quite rightly, because Ross and his friends were instrumental in putting Kenyatta in touch with in-

fluential people, and with modern ideas. After the break with Ross, who became disillusioned with Kenyatta, came other friendships which were crucial to the development of Kenyatta's political attitudes. Notable was Kenyatta's association with Dinah Stock, secretary of the British Centre Against Imperialism, of whom Mr Murray-Brown writes: "She accepted absolutely his position and made no attempt, as McGregor Ross had done, to see that he conformed to the white liberal's concept of ordered, constitutional development."

The fact that people existed who were prepared to accept Jomo Kenyatta, an African, as an equal and, more important, an equal with a different, but equally valid, approach to life, may well be the clue to the African leader's later insistence that independence should not be accompanied by the rejection or persecution of the former imperialists. Certainly the treatment meted out to him after his return to Kenya could hardly be said to have embittered him and caused him to adopt totally racial policies. Mr Murray-Brown's treatment of this period, the Mau Mau era, is particularly good. It is salutary to be reminded of the dubious behaviour of the Kenya Government over Kenyatta's trial. It was a course of action when emotions among the White settlers ran understandably high, but the fact remains, as Mr Murray-Brown

clearly reveals, that the Kapenguria trial was a political trial of the most blatant kind and, as he comments, "The prosecution's methods might not have got by in a properly conducted criminal trial, but they proved of devastating effect as political propaganda." The episode is not one of which any of those responsible should be proud.

Why was Kenyatta not embittered? Why, in power, has he not seized the opportunity for vengeance? The answer, surely, is that his belief in the equality of people regardless of race is genuine and has always been an essential element in his philosophy. This emerges in all kinds of ways in Mr Murray-Brown's account. For example, it is reflected in Kenyatta's remark in the Woodbrooke College, Selby, Oak, record book in 1932, about the "spirit of Woodbrooke" which, above all, "is the spirit of true Fellowship".

What also emerges—and it is an equally vital point—is the ability of Kenyatta to reach a detached judgment in spite of pressures on him. This is particularly noticeable in his reaction to communism during the period of his visits to Russia and his friendship with George Padmore. Mr Murray-Brown is certain that in Moscow Kenyatta was being trained as a professional revolutionary, but he adds significantly: "Whatever it was that had taken him to Moscow, he remained the master of his destiny."

Wales's Parnell

NEVILLE MASTERMAN:
The Forerunner

299pp. Llandybie: Christopher Davies. £2.50.

There is a familiar pattern in the actiology of nostalgia. The first days of anyone who leaves his native land are often spent in a despair of homesickness, in a longing for familiar sights and smells and sounds. Later comes the widening of horizons, the insulation of nerve endings under layer upon layer of sophistication. The homeland seems unreal, parochial, and even irrelevant. But eventually the wheel completes some preordained circle and the roots begin, gently at first, but with a growing insistence, to draw the exile back to the soil which he has forsaken. There is no nationalism like a disenfranchised cosmopolitan.

For the Welshmen this whole process is heightened by the peculiarly Celtic phenomenon of *hiraeth*, an indescribable emotion which fuses mountains, music, and romantic history into an ecstasy of deep and melancholy yearning. Any Englishman who undertakes to write the biography of a Welshman who has passed through the cleansing fire of exile is taking on a formidable task—especially when the subject is Tom Ellis, one of the most complex and enigmatic political figures ever to emerge from the hills of Wales. One of Neville Masterman's reasons for embarking on this work was that his grandfather knew Ellis (echoes of "Lloyd George knew my father" spring at once to the reverent mind), and it must be said that there are worse excuses for writing a political biography.

Tom Ellis, the Parnell of Wales, was born in 1855 in Merthyr, one of the most beautiful counties in Wales. He was the son of a Methodist farmer, he was educated at Aberystwyth and Oxford, and, at the age of twenty-seven, he went into the House of Commons. When he was thirty-five he became Liberal Chief Whip, and five years later he was dead. Behind those bare facts lies one of the great "lost leader" legends in British—and Welsh—political history. Ellis seemed in his early political career to be capable of leading Wales into a national awakening. Much travelling abroad had created in him a cultural heritage a belief that Wales was capable of managing her own affairs within the framework of the Empire. Mr Masterman suggests that later on his nationalist sentiments were deepened by his love

for Annie Davies, a young girl from Cardiganshire who became his wife. But when, in 1894, Ellis accepted the office of Chief Whip, many Welshmen felt a deep sense of betrayal, and to this day it is possible in Wales to hear him spoken of with bitter contempt as well as with deep and affectionate veneration. When he died the tributes were glowing and generous—one newspaper referred to "the dry light of his disciplined and sagacious intelligence"—but when his will was published, disclosing what was for those days the modest fortune of £11,000, he was bitterly attacked, and Mr Masterman quotes a trenchant comment reflecting the attitudes of the time: "The leaders of Irish nationalism live a great deal of their time in jail and many of them die on the gallows. In Wales they live in comfort and die with a considerable amount of property to dispose of in their will."

Neville Masterman, borrowing an image from the Hungarian nationalist Stephen Scheffler, describes Ellis as "a man of light," contrasting him with "men of fire" like Kossuth and David Lloyd George. He leaves no doubt of his admiration for Ellis or of his impatience with those who seek to belittle his character and achievements. Although he there is no hint that the Englishman's magic quality which he quite obviously senses in Ellis's personality. Mr Masterman's sympathetic study is a valuable contribution to political biography; and he writes more sense about Welsh nationalism than a great number of Welshmen. He has understood the cruder forms of political nationalism, based on intolerance, xenophobia, and parochial obscurantism, and the nationalism which seeks to develop and nourish the intellectual, moral, cultural, and social life of a people; and he quotes from Lloyd George's emotional speech at Cefn-y-bysir ten years after Ellis's death:

Some of us may live to see with our own eyes the Wales that Tom Ellis saw just as clearly with the prophetic eyes of a faith that was never dimmed—the Wales of highly trained people, dwelling in valleys made prosperous by science; a Wales whose people will be intelligent, loving their language, their literature, their religion, making the best of their life, not merely vocal, but wise; a Wales that is independent and free; a Wales fearing God and no one else.

David Lloyd George did not live to see it; perhaps Wales needs another Tom Ellis to make the dream come true.

Egypt's giant

MUHAMMAD HEIKAL:
Nasser: The Cairo Documents
328pp. New English Library. £4.50.

RAYMOND FLOWER:
Napoleon to Nasser
271pp. Tom Stacey. £3.50.

Personal accounts of the lives of great men written within months of their deaths are rarely satisfactory. Nasser: The Cairo Documents is no exception. Some of the difficulties raised by such a work—Muhammad Heikal's own emotional involvement with the dead man, the fact that much must still remain secret—are mentioned by the author himself. And it is for these reasons, he says, that he decided not to attempt a comprehensive biography at this stage but simply to talk about Nasser from a personal point of view, concentrating in particular on his relations with a number of world figures, from Eden, Khrushchev, Kennedy and Johnson to Che Guevara.

But even in this less ambitious form the book suffers from some of the defects of its kind. It was obviously written (as dictated) at great speed. It promises much more than it performs, and the appearance of frankness resulting from the author's willingness to describe a variety of intimate scenes from Nasser's life is belied when the reader realizes that he is not going to be given anything like the inside story.

More importantly, the attempt to write about international politics in terms of the personalities and personal relations of national leaders tends to reduce the whole thing to a level on which politics seems to be determined by misunderstandings or bad temper or the clash of rival temperaments. Of course this is a part of the truth. And, as Mr Heikal himself amply demonstrates, it is also how the men involved often see it themselves; but when you had to deal with a new head of state, he would try to get hold of twenty or thirty photographs of him, believing that these would provide important clues to his character. But an account of the personal factors is clearly no substitute for a more thoroughgoing analysis of the making of national policies.

Such a method has an additional disadvantage: it tends to diminish the stature of the men involved. Nasser, so we are told, was a "giant" of the international scene. In these pages he seems more like a truculent, touchy, self-regarding figure of some rather exclusive club. Other disadvantages follow. In all the talk of Nasser and the other world leaders there is no room for any discussion of his policies inside Egypt itself. Thus, when Guevara came to visit Nasser and told him of his worry at the development of a "new class" in Cuba, there is no hint that the Egyptians themselves might have something of the same problem.

Again, Mr Heikal's concentration on personalities and personal relationships encourages him to make any number of misleading or disingenuous remarks about key events. For him the United Arab Republic broke up in 1961 only as a result of the intrigues of what he calls "the Syndicate of Kings" (notably Hussein of Jordan and Saud of Saudi Arabia), implying that it had nothing to do with Syrian discontent at Egyptian rule. Or, when describing the events leading up to the Six Day War of 1967, he states that Nasser foresaw that the Israelis would begin their assault with an attack on Egypt's airfields, without going on to explain why he did nothing to guard against this danger. As for the reasons behind the President's decision to send troops to support the Yemeni revolution in 1962, Mr Heikal has nothing to say about this, leaving the reader to make what he can of Nasser's own assertion, contained in a letter to President Kennedy quoted in another context, that Egypt's involvement was only a response to the threat of Saudi intervention.

After these criticisms have been made, what remains? The book will be useful to future historians of Egypt for three reasons. The first is that it contains the texts of a num-

ber of letters which passed between Nasser and various heads of state, including an exchange of correspondence with Khrushchev (1959-62) and Johnson (1961-62) and Johnson (1961-62). There are also extracts from a number of government documents, among them a confidential report by Day Hammarskjöld prepared for the UN Secretary-General, and a letter from Nasser to the UN Secretary-General. While the opinions expressed in these documents are not necessarily those of the government, they are of the character of a disclosure to the world. What we do not know, however, whether the complete texts have been published or whether they have been left out or amended.

Secondly, a number of Mr Heikal's stories are interesting for the illumination of wider events. In the instance, the Egyptian government had no Russian-speaking interpreter and in conversation with Khrushchev Nasser had to rely on a Russian interpreter. Or there is his account of a conversation between Nasser and the American Ambassador being misinterpreted as an American refusal to continue to deliver more weapons.

Thirdly, Nasser: The Cairo Documents provides confirmation of various important facts which have already been implied or hinted at in earlier books. One of the most significant is Mr Heikal's assertion that the Russian warning to Egypt that Israel had massed two brigades on the Syrian frontier—one of the events leading to the Six Day War—was made at a meeting between Kossuth and Awar al-Sadat at the end of April, 1967.

As for the character and personality of Nasser himself, here too Mr Heikal provides additional support for views which have already been suggested elsewhere. So, for example, Nasser's lack of secrecy that even his wife had not told of his first love affair in 1939, and she began to tell something only when she found engineers installing a lift in their house. There is also evidence of the way in which Nasser, most other heads of state, used to be in office to continue to work. And to the practitioner of political education, Mr Heikal's account of the whole afternoon questioning the Indian leader about Indian economic development.

Less fortunate was Nasser's decision with his successors during the 1956 Suez campaign, an obvious fact that it led an Egyptian to send him a proof copy of Anthony Eden's *Pull of the Circle*. It seems likely that one of the reasons for the attack he made in 1967 was the fact that he tended to see it as a continuation of the earlier crisis, not as a new situation. How much the international situation had changed in the intervening years, and how unlikely the Soviet Union would again come to his rescue. As is the case with Mr Heikal's own newspaper, *Al-Ahram*, most of the important points of this kind are only grasped by readers after reading between his lines.

The personality of Egypt's President also looms large in *Nasser: The Cairo Documents*. For most people on his book will centre not on his foreign policy, but on his personality. It is a book which, although this is good of its kind, is not particularly helpful on the stories which Mr Heikal is able to tell from his personal experience. For example, his picture of the President spending an hour examining a type of what was later to be known as the Kamaz car, a machine which was usually described as "the car of Egypt" was in fact assembled in Egypt from European components. After a long inspection in which even crawled underneath the model, Nasser went on to order the Minister of Industry to give the entrepreneurs who had put forward the project his full cooperation. It is even Nasser who gave the car its name.

Once upon a time such books were given titles like *From Pharaoh to Farouk*. Now, no doubt, they are given titles like *From Nasser to Sadat*. Time and titles change, but the personality of the Egyptian leaders seems to remain as strong as ever.

DOERS AND THINKERS—9

The relevance of political science

BY SHIRLEY WILLIAMS

A certain amount has already gone on in this area of overlap. It is hard to find out much since, hardly surprisingly, no one has got round to chronicling the influence political scientists have had on politics; the subject would be thought a little abstract, even by a scholar living very much in an ivory tower. But one can think of the influence of W. W. Rostow and his colleagues at the London School of Economics on the setting up of Greater London; the Study of Parliament Group's contribution to the Crossman reforms of parliamentary procedure; the leading part played by Norman Hunt and other academic researchers in the work of the Fulton Committee (of which I was briefly a member); and, most recently, the work of academic students of politics in connexion with the Crowther Commission on the Constitution. Going further back, W. J. M. Mackenzie had to do with administrative training and the setting up of electoral systems in the new states of Black Africa.

The impact of electoral research

Of course much of the influence comes not by way of academics actually participating in politics (though an increasing number do) but by their ideas gradually percolating through to active politicians. Looking at the recent presidential election in the United States, I was reminded of the enormous impact that the Michigan school of electoral research has had on the agenda of the two major parties: in particular, George McGovern's constant reiteration of the fact that he was the Democratic Party's candidate, while President Nixon hardly ever referred to himself as a Republican. The Democrats have run partisan campaigns, the Republicans have run non-partisan ones, ever since 1960 when the findings of the Michigan school were reported in the *American Voter*—persuaded both sides that there was a Democratic majority in the United States and that Republicans could only win nationally by bringing about Democratic defections and breaking up the critical Democratic coalition. In this natural Democratic coalition, the country, David Butler and his colleagues have conditioned the way we think about elections (even though some of us in politics are reluctant to admit it). Both parties' concentration on marginal seats is almost entirely the product of Butler's discovery of the relative unimportance of electoral behaviour and the local factor. If anyone doubts this, they should read any account of any election campaign in the press.

Electoral research, then, has conditioned the influence of particular books (mostly American, it must be said): Neustadt's *Presidential Power*, which Neustadt himself read, and praised, in John Kennedy's inaugural address; *Men and the Measure of the Vote*; and a book which has had a considerable vogue only within the past few months—Graham Allison's *Essence of Decision*, on the Cuban missile crisis.

What does all this suggest about the character of the "area of overlap" I mentioned a moment ago? Or, to put it another way, what can political scientists be expected to know about that might be of use (in the broadest sense) to those who have to make political decisions, in or out of government?

It seems to me that the area of overlap includes at least four broad fields. The first is a little hard to put in a phrase but it encompasses such things as decision making and policy coordination—the range of things that the present Government's Policy Analysis and Review exercise is concerned with, and also Lord Rothschild's so-called "think tank". How do we ensure that major policy decisions are actually taken by us, the politicians, and that important policy options are not foreclosed at too early a stage either by civil servants' strategic planning or as the result of earlier decisions having unforeseen consequences?

How do we control public expenditure? How do we, in turn, use public expenditure as a way of controlling policy? Some of the matters fall naturally into the economist's domain but economists are often rather insensitive to the political environment in which decisions are taken. Aaron Wildavsky is only one of a number of political scientists (again mainly Americans) who, on the one hand, can caution us against the over-enthusiastic adoption of economists' techniques for output budgeting and, on the other, can indicate the areas in which such techniques can be helpful.

The second field in which academics have, it seems to me, something to offer is one in which they have already made contributions: the field of administration, broadly construed. One thinks immediately of the debate about "specialists" versus "generalists", the training of civil servants, the management of their careers, the question of "irregular" and the whole range of issues dealt with by *Politics*. There does, however, seem to be a gap here, perhaps partly because students of public administration tend to lose sight of political realities. It would be interesting, for instance, to know more about the political (and therefore also the administrative) consequences of choosing to implement a particular policy decision in one way rather than another—or indeed of being forced to implement the decision in a particular way. Students of administration have typically not had much to say about the implications of, for example, the doctors being so deeply embedded in NHS administration or the teachers in education. If academics thought in terms of "implementation" rather than just "administration", they might cast their net wider.

The third field is one I touched on above: electoral behaviour and elections. Some party politicians are already consumers of political scientists' knowledge (and there is a great deal of it) about why voters behave the way they do. But it is sometimes overlooked that academics have also accumulated a good deal of expertise, not just about voting, but about the logic of voting systems and the consequences of electoral laws. A Speaker's Conference on electoral law has just been set up. It seems probable that no attempt will be made to consult academic political scientists who, after all, know far more about the theory of electoral systems and about how actual systems work in other countries than does any Member of Parliament.

The final field in which political scientists would seem to overlap is also the broadest: the whole area of the creation and reform of political institutions. These matters are still, so far as one can make out, at the heart of the academic study of politics in our universities. I have already referred to Crowther and the Study of Parliament Group. There are, however, two other important questions that political scientists might usefully be turning their attention to. One is the future political institutions of Northern Ireland. Richard Rose and others have written about the causes of the Ulster crisis, but at this stage it would be helpful to have ideas about what might replace Stormont and about what sort of relationship might be established between Northern Ireland and the Republic. Political scientists' studies of countries as disparate as Belgium, Canada and Switzerland ought to be helpful here.

The other question—which will become increasingly important during the rest of this decade—is the future political institutions of the European Community. To mention only one aspect of this huge subject, should direct elections to the European Parliament provide an enlargement of the Parliament's powers, on the ground that directly-elected representatives will insist on increasing the Parliament's power, or should the Parliament's powers be extended first, on the ground that, once the Parliament is powerful, direct elections will inevitably follow? Both views are plausible. Can political scientists tell us which is nearer the truth? It would be useful to know.

The question arises of how much work is being done by British political scientists in these four fields (and in any other "useful" ones one might think of). Professor Crick suggests that relevant-to-the-world work of this kind is the hallmark of British political science—or at least it should be. I wonder. Clearly much university work in politics is politically relevant; I have referred to some of it and there is a good deal else besides. But, pace Professor Crick, my impression is that the number of British political scientists belonging to this "in the world" school is still, as a proportion of the total, fairly small. In the field of British government, for instance, it is hard to think of many books that get much below the surface of things; bland institutional description, often coupled with equally bland proposals for minor reform, still seems to be the norm. Professor Crick, whose work is useful and who is anything but bland, possibly may be more atypical than he thinks.

The relevant and the bland

Be that as it may, there would still be a problem of communication between politicians and political scientists even if the academics were doing as much as I know they may be, work of potential political relevance. The fact is that it is one thing for work to be being done, quite another for those of us in politics to learn about it, since we lack the time and resources to monitor the new books, and even the learned journals—much less keep abreast of research in progress. It is also the case that many of the ideas are expressed in a pretty abstruse language that needs to be translated for the benefit of the layman. For these reasons, I think, the onus is mainly on political scientists to make it known to politicians whenever they think they have something useful to say. Making it known could take the form of writing articles in the newspapers and weeklies or even of sending round off-prints of articles. For our part, of course, the onus is on us to consult in well-established fields, like public administration, where there is a *prima facie* reason to suppose that academics can contribute.

Perhaps I can conclude by mentioning the one point of real friction in the relations between my colleagues and myself and political scientists: the quite extraordinary number of interviews we are expected to give these days, and questions to fill in. Some of these studies are useful; some, if not useful, are at least intellectually respectable. But there are far too many of them, and some of the questions are shockingly drafted. Often they contain questions to which the answers could be got from any standard reference book; sometimes they contain questions that can only be described as discursive.

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What the answer is I am not sure. Sometimes one wishes that the Political Studies Association or some such body would vet all studies of MPs. This could, however, lead to only safe research by established names being allowed through. No, whatever the answer is, one must be found, otherwise an increasing proportion of my colleagues will simply refuse to cooperate; some have already. In this article I have concentrated on the fields in which political scientists could be useful to politicians. I recognize that political scientists have many academic concerns of their own, which it is no business of the politician to try to dictate. I would only ask my academic friends to remember that politicians, too, have other things to do.

Shirley Williams is Member of Parliament for Ilitchin and the Opposition spokesman on Home Office affairs. Next week: Cardinal Hume closes the series with an article on religion.

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When aliens became undesirable

BERNARD GAINER:

The Alien Invasion

The Origins of the Aliens Act of 1905
305pp. Heinemann Educational, £3.50.

A time when an anti-immigration candidate can collect more than 4,000 votes in a by-election is as good a one as any to be reminded by Bernard Gainer that this phenomenon is scarcely new. It could be an instinctive reaction to argue that when people are refugees, it must be to some extent their own fault. The Jews from Germany who came here in the 1930s were far from popular even though they were never a charge on the public at large—there were plenty of Nazi apologists then, just as anti-semitic ones are there were shall soon, too, have apologists for the strong man of Uganda.

Alexander II of Russia was assassinated by a Polish student on March 13, 1881, and this touched off a series of pogroms against the Jewish inhabitants of the Pale of Settlement. A year later the May laws attacking the basis of Jewish economic life in Russia were promulgated. The waves of emigration from Russia, mainly to the United States between 1882 and 1914, and this, in turn, a relatively modest proportion found their way to this country. England had a tradition of asylum, the Huguenots had been well received, and political exiles from Europe in the nineteenth century seemed to make a bad case here. The Russian Jews were less digestible material.

The actual numbers arriving were statistically insignificant, but as in the case of later invasions, and especially of Asians, they settled in certain limited areas where their impact was far from negligible. Seventy per cent of all Russians and Poles who landed in England between 1882 and 1914, and most of the immigrants, it was calculated, formed more than 18 per cent of the total population of the Borough of Stepney in about 1900. The only sources on

which official statistics were based were, in fact, the census and the Board of Trade "Alien Lists". The latter were compiled from the masters' declarations of incoming ships, but an attempt was made either to check the figures or, seriously, to separate the numbers of arrivals in transit.

London was the first port of call for the immigrant ships leaving Hamburg, and in some cases passengers who had booked themselves to the United States were forcibly disembarked by the customs who controlled the cut-price shipping at Hull or London, and left to make the Atlantic crossing under their own steam. With hindsight it would seem that net immigration, after the deduction of transients, reached a peak of 7,000 in 1891 and thereafter not more than about 3,000 a year, until 1902 when events in Russia served to treble the annual rate; then in 1906 the Aliens Act sharply checked the inflow. This did not prevent the Home Secretary, when introducing his Aliens Bill in 1904, from claiming that permanent immigrants numbered 81,000 in 1901 and 82,000 in 1902. The Conservative Central Office claimed in 1903 that immigration in the preceding decade had amounted to 429,298—i.e. double the number the census had recorded two years before. Extrapolations of these exaggerated figures were accepted in good faith by responsible people and produced the direst prophecies just as they do today. Mr Gainer quotes an East London newspaper of 1902 which referred to a total of 836,280 aliens, rising to a gigantic total of 1,672,560 in twenty years, suggesting that in this time probably as many would be born here.

These were years of great distress, particularly in the East End, but it is hard to see that the advent of the Russian Jews increased unemployment in the docks, although the Polish Catholic miners employed in the East Kent coalfield were regarded as just another facet of the alien invasion. The basic fact was that the Jews were very noticeable; they looked different, their clothes were different and the East End was not receptive to them. The British Brothers League—a forerunner of

the National Front—sought to enlist all the chauvinistic feeling which had been stirred up by the Boer War. It enrolled a number of mainly Conservative MPs, including Major William Evans Gordon, the Member for Stepney. Eventually it merged into the Immigration Reform Association under the respectable presidency of Lord Donoughmore and had wide membership drawn from Parliament, the Church and the professions.

The policy was called "Restrictionism" but it became very closely associated in the public mind with the movement for Tariff Reform. As such, the Liberal Party eschewed it but Chamberlain used it as an argument to convince working-class audiences who traditionally prized the "cheap-food" policy: "Be Free Traders if you like but you cannot be Free Traders in goods but not Free

Traders in Labour." This intellectually disreputable equation of immigration with the imported goods which support and it was included by a divided Conservative Party in their programme. After several false starts, and a good deal of virulent Parliamentary opposition in which Winston Churchill played a leading role, the Aliens Act of 1905 found its way on to the statute book. A few months later Balfour resigned, but very few Conservatives were re-elected at the General Election for East Kent.

The term "undesirable alien" became part of the language, but it was not a vote-gatherer and it must have served to alienate from the Conservative Party for at least a generation the immigrants who had escaped its meshes. The Marconi scandal of only a few years later might now be described as the backlash of the propaganda activities of the defunct British Brothers League. Mr Asquith refused to serve, until 1914 changed conditions overnight and he was convenient from most of what then was known of the great alien invasion scene that put so many sensible people in a very uneasy mood. Now it all seems a somewhat remote and one wonders how it can be so satisfyingly and so thoroughly in its research.

The Alien Invasion deserves a valuable object lesson, but also a work of history, slightly different sometimes repetitive but most thorough in its research.

As the title of the second book, *Social Work with Coloured Immigrants and their Families*, suggests, more clearly indicates such studies as are made on social services for migrants tend to be related less to the immigrants themselves than to their children. They are, of course, often not "new" grants at all, but their needs and problems cannot and will not be understood without a knowledge of their background. The various contributions to this slim volume of essays underline the importance of thinking about such issues now. There are already ominous signs that unless we do we are storing up trouble for the future.

Social problems

JULIE CHEETHAM:

Social Work with Immigrants

230pp. Routledge and Kegan Paul, £2.25 (paperback, £1.10).

J. P. TRISLOTTIS (Editor):

Social Work with Coloured Immigrants and their Families

123pp. Oxford University Press for the Institute of Race Relations, Paperback, £1.50.

Immigration and the problems it creates are very much in the public eye again and these two books make a timely appearance. They are both addressed to social workers and will undoubtedly prove useful to any of that special breed who are wise enough to read them. They are wise social work, however, others outside teachers, health visitors and any whose life or work brings them into contact with immigrants would also find them interesting.

The first reason for commending Julie Cheetham's book is that it provides a remarkable distillation of the extensive, but not easily digested material from earlier works on immigrants. Different chapters present simply and readably the facts about policies and numbers, social circumstances, cultural backgrounds and the advantages, strains and costs of being immigrant. An additional strength is given to the book because it derives also from the author's own experience of working with immigrants. Of particular interest here is the brief account she gives of how social workers in one deprived neighbourhood made a deliberate attempt to reach out to immigrants who needed their help but did not seem to be getting it.

Contrary to popular opinion immigrants do not, in proportion to their numbers, make heavy demands on social services; as Miss Cheetham emphasizes, they are generally ambitious and resourceful members of their groups. This does not diminish the need for social workers to understand the special considera-

tions to be taken into account by those who do want help. How different cultural identities of immigrants may well be "no such thing as a drug problem, only a drug problem," as Andrew Weil says in the best chapter of this book. Even so, it has by now generated so much anxiety and fear that many national and international bureaucracies to deal with that attention has been distracted from other social problems of far greater significance and potential danger. There is no doubt that social action for the drug-problem is overdue.

The Ford Foundation has been stimulated by the report it commissioned, which appears as the present book, to join with three other important private institutions in setting up a Drug Abuse Council. Although President Nixon himself

Mind-changing Epilepsy endured

THE DRUG ABUSE SURVEY

Rolling with Drug Abuse

190pp. Macmillan, £3.95.

According to recent estimates there are in the United States perhaps 10 million people with alcoholic problems, half a million heroin addicts and 20 to 30 million who have tried cannabis at least once. In 1972, we are told, there is an increasingly higher demand than that of any other substance that will be advertised in this review. It is, in fact, a single experimental administration does not itself constitute a problem, whatever law enforcement officers, parents and others may think; and a reduction in the frequency of certain psychoactive drugs might even, we are told, "cause an increase in violent crimes, or in the divorce rate, or in child beating. . . . It almost certainly would require greater institutionalization of persons with . . . emotional problems."

As experimenting with drugs that change mental functioning appears to be an ancient, widespread and possibly useful human activity, it may well be "no such thing as a drug problem, only a drug problem," as Andrew Weil says in the best chapter of this book. Even so, it has by now generated so much anxiety and fear that many national and international bureaucracies to deal with that attention has been distracted from other social problems of far greater significance and potential danger. There is no doubt that social action for the drug-problem is overdue.

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has selected drugs as the number-one problem facing the United States and American Federal government expenditure on drug programmes has increased from \$100 million in 1970 to over \$400 million in 1972, the Council considers that the crying need is for leadership to see that the necessary research is carried out.

However, the report itself, which is sensible, matter of fact and cool, is neither a programme for action, nor even a programme for research. This may be as well. Dr Weil makes four suggestions that he believes represent

a real possibility and not a hopeless, unattainable ideal. The first step needs to be nothing more than to stop what we are now doing to prevent us from reaching our goal. And that is nearly everything we are doing in the name of combating drug abuse.

His proposals are as follows:

1. Recognition of the importance of altered states of consciousness and the existence of a normal drive to experience them. . . . 2. Provision for the experience of altered states of consciousness in growing children. . . . 3. Incorporation of the experience into society for positive ends. 4. Encouragement of individuals to satisfy their needs for altered consciousness by means that do not require external tools.

This brief paper is placed in the penultimate position where it was perhaps hoped that it would attract least attention, but the Council is to be congratulated for publishing it at all. The Council itself deserves to be destroyed, kind of struggle which afflicts not only drug users who cannot understand their own habits, but also those who enter the field to advise them without understanding their own motivations either.

He was a disabled ex-Serviceman of the savage and mindless war

ROBIN WHITE:

Be Not Afraid

235pp. Bodley Head, £2.

In 1956 epileptics were subject to legalized sterilization in seventeen of the states of America. In some they were barred from school; in all their chances of employment were virtually nil. That was the climate in which Robin White and his wife learned that their son Christopher, a vigorous, attractive, more than usually intelligent boy of eight, was an epileptic. At that time all his parents knew about epilepsy was what they had heard, and that they had heard, as Mr White acknowledges, "was derived from the superstitions that have historically surrounded the malady."

Before they could help their son they had first to inform themselves

about an illness on which there seemed to be a public conspiracy of silence. It was largely by trial and error that they learnt how to provide Christopher with the support he needed in facing both his illness and the mostly unhelpful social attitudes towards it. For fourteen years, along with their younger son and daughter, they gave him unfailing affection and understanding, at immense personal cost, showing almost incredible endurance and resource in the most taxing circumstances. At the end of that time they learnt that, possibly as a result of the years of intensive medication, their son had suffered mental deterioration which was irreversible, and that, instead of continuing to hope for improvement, they should enrol him in a workshop for the mentally retarded.

On one level Mr White's book is an inspiring record of the heights to which a united family can rise. On

another, intentionally or not, it is a dreadful indictment of medical science.

The information that their son was an epileptic was given to his parents over the telephone, bleakly and with no sort of preparation. Of the various neurologists who treated Christopher—none of whom, this being the United States, visited him at home—only one invited their detailed observations of the effects of the massive doses of drugs Christopher was ingesting, and adjusted the medication accordingly. When, at a later stage, he developed psychotic symptoms, it was impossible to get the necessary collaboration between neurologists, and psychiatrists, who worked each in their own closed compartment. There should be a petition in the Library for patients who are delivered into the hands of a broad spectrum of specialists, each doing his thing in isolation.

Disability disadvantaged

ALFRED MORRIS and ARTHUR BUTLER:

No Feet to Drag

190pp. Sidgwick and Jackson, £2.50.

Few are the politicians who are so deeply involved in a cause which they hope to serve by promoting a private member's Bill as Alfred Morris, Labour MP for Wytham, who was the architect of The Chronically Sick and Disabled Persons Act, 1970, a "Magna Carta for the Disabled", as it has been called. "My father died as one of the tubercular poor before I was eight years old," Mr Morris writes in his preface to this book.

He was a disabled ex-Serviceman of the savage and mindless war

which had ended seventeen years to the day before he died. He had multiple handicaps, from severe leg injuries to partial blindness, and, in recent years, had become chronically sick from the deficiency disease that instigated his death. He was buried from a home, but in a grave without a stone. In the 1930's, even more than in the post-war years, disablement was another word for poverty. My mother would have said it was often also another word for needless humiliation.

Things are not always so radically different even today, as recent publicity on the situation of certain thalidomide children and their families has revealed. Along with their account of the hectic race against time to produce the Act, Mr Morris

and Arthur Butler have supplied a damning list of the difficulties endured by the disabled. Damning because many of them spring from official inertia which tends to be in providing equipment, making alterations to a dwelling or giving the guidance and help which would enable the young disabled in particular to enjoy at least some of the recreations normal to their age.

The problem is not one of a tiny minority. When the Disabled Persons Act came into effect in 1970, only 235,000 people were registered as disabled with local authorities. It has since been found that there are several million adults outside hospitals suffering from what the authors describe as "some impairment—a physical or mental defect hampering in their efforts to lead a normal life."

The Burmese Indians

NALINI RANJAN CHAKRAVARTI:

The Indian Minority in Burma

214pp. Oxford University Press for the Institute of Race Relations, £3.25.

In a period when the expulsion of Asians—this is to say, former citizens of the British Empire—from East Africa is daily making the headlines, there is a topical interest in the study of the fate of such communities in other portions of what was once British Colonial territory. Some very interesting parallels can be drawn, for instance, between what is happening today in Uganda and what took place not so long ago in Burma. The history of the Indians in Burma is the subject of Nalini Ranjan Chakravarti's excellent study. His main emphasis is on the period before the Japanese conquest of Burma in 1942; but he has some fascinating things to say about the expulsion of Indians by an independent Burmese Government, particularly in the 1960s.

In Burma, as in East Africa, the Indian immigrants acquired an economic power quite disproportionate to their numbers. Never more than 7 per cent of the total population (though there was a great concentration in Arakan immediately adjacent to India, where the local proportion was more than 20 per cent), yet they dominated the rice growing and rice distribution industries, money lending and the retail trade. Not surprisingly, their presence in numbers which a sizeable because of the tolerant attitude of the British colonial administration was resented by the indigenous Burmese. It was difficult to overlook a situation where, so the 1931 census showed, more than 17 per cent of all persons engaged in trade in Burma were Indians.

Their economic position made their unpopularity inevitable; but Dr

Chakravarti shows that the Indian community in Burma did rather less than it might have done to improve its image. As he puts it, referring to the period 1900 to 1942,

"The Indian community failed to develop either an effective leadership or a long-term policy for co-operation with Burmese or Burmese national interests. The debates in the Burma Legislative Council . . . give one the general impression that the Indians were more anxious to safeguard their own interests through racial representation, special protection, shelter under the Governor's individual powers or responsibility and such other devices. . . . Thus, Indians appeared to be aligning themselves with the ruling colonial power against whom a tide of nationalism was rising in Burma since 1920."

If one were to replace Burma by Uganda, these words would not seem out of place in the mouth of one of the more literate supporters of General Amin.

The outcome was perhaps inevitable. Immediately after Burmese independence in 1948 the special position of the Indian community came under attack, culminating in the mass exodus of the 1960s. Dr Chakravarti estimates that in 1948 there must have been about 600,000 Indians in Burma. By May 1964, the Government of India was faced with an influx of more than 300,000 of these, as leave behind property and capital and arriving penniless—the desperate figures from the last quarter of the nineteenth century onwards. But, apart from a couple of too brief chapters, it makes no serious attempt to assess the contribution of the Jews to Irish life, nor does it even investigate in depth the fascinating ques-

tion of the differentiations within Jewry itself. Thus, to take an example from Dublin (always the main centre), while Mr Hyman has something to say about Lombard Street West and Adelaide Road, he fails to convey to his reader what is perfectly plain to the observer on the ground—that these represent the opposite poles of a class-structure which, within its rigid and well-known framework, comprised many fine gradations of status. Not to know about these is to lack an essential key to the understanding alike of the Jewish role in Ireland and of the Irish attitude to the Jew.

In one instance, it is true, Mr Hyman does widen his horizon when he investigates the Jewish background of *Ulysses*, and he performs a useful service when he draws our attention to the outbreak of anti-Semitism which disgraced Limerick City in 1904, the very year which Joyce selected for Leopold Bloom's Dublin odyssey. But even here his main concern is to identify not to analyse, and his modest researches are to the Joyce industry as a Clonville Street sweat-shop is to Marks and Spencer. Anyone who subse-

quently works on the general theme of the Jews in Ireland will certainly have cause to be grateful to Mr Hyman, but to theme itself will await its historian.

There are now available eight titles in "Penguin University Books", a series launched in response to a demand by students for paperback editions of important academic works which they could afford to buy. The eight are: *For Marx* by Louis Althusser, translated by Ben Brewster (21pp, £1.25); *Erving Goffman's Interaction Ritual* (270pp, £1) and *Encounters* (190pp, £1); *Levi-Strauss's Structuralism* by Claude Lévi-Strauss, translated by Robert Barrow (410pp, £1.50); *Vegetation: A Critical Theory* by Jeremy Beckett (200pp, £1.25); *The Society of Man* by Henri Lefebvre, translated by Henri Guterman (214pp, £1); and *Jean Piaget's Psychology and Epistemology*, translated by P. A. Wells (107pp, 80p).

The Irish Jews

LOUIS HYMAN:

The Jews of Ireland

From the Earliest Times to the Year 1910
403pp. Shannon: Irish University Press, £3.50.

This book is clearly a labour of love, to which its author has devoted much curious erudition and a vast amount of industry. How sad therefore to find to record that the result is merely a point of departure, not a culmination. Louis Hyman is an amateur historian and, like many such amateurs, what he has produced is antiquarianism rather than history. His account of the Jews in Ireland contains exhaustive lists of names and dates, it gives us a fair indication of the various stages of immigration, and it supplies us with accurate figures from the last quarter of the nineteenth century onwards. But, apart from a couple of too brief chapters, it makes no serious attempt to assess the contribution of the Jews to Irish life, nor does it even investigate in depth the fascinating ques-

tion of the differentiations within Jewry itself. Thus, to take an example from Dublin (always the main centre), while Mr Hyman has something to say about Lombard Street West and Adelaide Road, he fails to convey to his reader what is perfectly plain to the observer on the ground—that these represent the opposite poles of a class-structure which, within its rigid and well-known framework, comprised many fine gradations of status. Not to know about these is to lack an essential key to the understanding alike of the Jewish role in Ireland and of the Irish attitude to the Jew.

In one instance, it is true, Mr Hyman does widen his horizon when he investigates the Jewish background of *Ulysses*, and he performs a useful service when he draws our attention to the outbreak of anti-Semitism which disgraced Limerick City in 1904, the very year which Joyce selected for Leopold Bloom's Dublin odyssey. But even here his main concern is to identify not to analyse, and his modest researches are to the Joyce industry as a Clonville Street sweat-shop is to Marks and Spencer. Anyone who subse-

quently works on the general theme of the Jews in Ireland will certainly have cause to be grateful to Mr Hyman, but to theme itself will await its historian.

There are now available eight titles in "Penguin University Books", a series launched in response to a demand by students for paperback editions of important academic works which they could afford to buy. The eight are: *For Marx* by Louis Althusser, translated by Ben Brewster (21pp, £1.25); *Erving Goffman's Interaction Ritual* (270pp, £1) and *Encounters* (190pp, £1); *Levi-Strauss's Structuralism* by Claude Lévi-Strauss, translated by Robert Barrow (410pp, £1.50); *Vegetation: A Critical Theory* by Jeremy Beckett (200pp, £1.25); *The Society of Man* by Henri Lefebvre, translated by Henri Guterman (214pp, £1); and *Jean Piaget's Psychology and Epistemology*, translated by P. A. Wells (107pp, 80p).

Mother-needing

MICHAEL RUTTER:

Maternal Deprivation Reassessed

190pp. Penguin, Paperback, 50p.

If we could defy time and space and overview the intellectual leaders of the world's great civilizations, we would surely find widespread acknowledgment that, in our current culture, a respectable scientific publication should be devoted to discussion of nearly 500 papers on the question of whether children are best by separation from their mothers.

Michael Rutter's thoroughness and methodological rigour cannot be doubted. As he points out, soon after the 1951 report on maternal deprivation, evidence started to accumulate that even puppies, kittens and Rhesus monkeys were badly harmed for life by long-term separation. Psychologists, who were presumably too rigorous to observe their own children, began to be expressed after all. By now there is a vast body of work to be surveyed, a great number of minuscule points into which the subject can be digested.

Dr Rutter distinguishes the aspects of experience which "mothering" implies; the possible short-term and long-term consequences of various kinds of childhood separation and deprivation; the factors influencing them, and the hypothetical mechanisms involved. Every possible variable is discussed alone and in combination: "bonding", attachment, disruption, maternal deprivation, care, nature versus nurture, emotional versus physical, as well as sex, temperament, prior family relationships, and duration of separation. Despite his assumption that great scientific strides have been made since Dr Bowlby's first report—certainly much ink has been spilled—Dr Rutter's rather tentative conclu-

sions are that sudden disruption of a bond can cause a child acute distress, that social deprivation can lead to backwardness that family disorganization is associated with delinquency, that total lack of early attachments may lead to a psychopathic type of character, and that age, family relationships, amount of attention and stimulation are relevant factors. It is doubtful whether Dr Bowlby ever implied that they were not.

Where Dr Rutter differs sharply from Dr Bowlby is in his view that the young child is not, to use Dr Bowlby's word, "monotropic"—in other words, ready to attach itself to one person, who is almost inevitably the natural or substitute mother. His evidence against this is rather deceptively collated from findings that young children do show some inter-est in and affection for the various people around them, which by no means invalidates Dr Bowlby's view. 1962 tended in fact to confirm it.

Besides, Dr Rutter is implicitly ignoring any question of maternal psychology—that the mother is usually "monotropic" towards her infant, and that for a time the two have to be considered as a pair, not in isolation. Exceptions to the maternal drive to nurture children, and to their own responses to all single nurturing figure, really prove a point that is almost metaphysical. Dr Bowlby, sometimes accused of a mystical belief in mother love, was surely taking the more practical point of view.

Criticism of the book's approach does not imply that logical scrutiny is unnecessary, that issues need not be defined, that careful study of child development is unnecessary. But it might be possible to combine the teasing out of confused issues with a simultaneous awareness of the medical and even commonsense experience. To say that rigorous experimental testing is now needed of the hypothesis that childhood separation distress is due to ultra-disruption of bonds is not ultra-scientific: it is just not true.

Beware of the dog

GROFFRKY P. WEST:

Rabies in Animals and Man

168pp. David and Charles, £2.75.

Rabies was first recorded in Babylon in 2300 BC: it was recognized as a form of madness in dogs, and the owners were fined if their dog bit another human being, whether free-man or slave. Geoffrey West, after a life spent in veterinary practice, is a highly suitable person to write a detailed monograph on this disease, examining its ways of spreading and the attempts that have been made to control it. The first suggestion—a quarantine—was made in 1794 by S. A. Bardsley of the Manchester Infirmary, where in that year alone forty people bitten by rabid dogs were admitted within a fortnight. It was thought at that time that the disease arose spontaneously in the dog and was then passed on by a bite.

This idea, which persisted until some time in the 1870s, may well have accounted for some of the opposition to the muzzling orders introduced during the nineteenth century. Rabies was, however, made a notifiable disease in 1886 when a large number of stray dogs were successfully eliminated in this country, but in 1918 dog muzzling led to 318 cases of the disease and it took four years of control, by means of muzzling and quarantine, to eradicate it. Mr West points out that quarantine is not the worthwhile in a country where the disease is endemic, as in the present controls, and then he places on vaccination, and this is a wholly reliable means of protection.

The disease is endemic in many countries; in Thailand, there are between 400 and 500 deaths a year. It seems, too, to be reappearing in some European countries where it has been absent for many years—in Denmark, after seventy-five years' protection by vaccination is certainly

useful and could protect the human population from infection from wild-life animals whose liability to this disease has been one of the recent developments in its epidemiology.

Untreated, the disease has, with one doubtful exception, been universally fatal and death from rabies is uniquely unpleasant: dying patients were frequently smothered to put an end to their sufferings; Mr West quotes an example of a case, unfortunately undated, in York where parents smothered their child between two pillows: they were convicted of murder, but subsequently pardoned. In 1880 Louis Pasteur pre-

pared a vaccine which would render a dog immune from rabies, and in 1885 successfully treated a boy who had been severely bitten by a rabid dog. There has since been discussion whether a vaccine prepared from a live or dead virus is preferable; opinion is generally in favour of the latter. It is unfortunately true that not every person treated with vaccine will escape the disease, although the great majority of them do.

This is a well informed and useful little book, which shows clearly the danger that would result from any relaxation of the present controls, certainly as far as quarantine is concerned. It should be widely read.

Reg Gadney Seduction of a Tall Man

"Another of his so promising dreamy atmospheric thrillers in a Kafkaesque Sobor. . . . Brilliant incidents, including a blind coloured clair-voyante. One day he will astonish us."

The Observer

"It's tough and rough, and moves like a whip."

Evening Standard

"... combines the tension and readability of the thriller with the style and intelligence of a born novelist."

Sunday Express

£2.10

Heinemann

ad

THREE POEMS

BY PETER PORTER

Interiors

I move a few letters about
on my desk, cluttered with
books of verse and annual reports;
I suffer the cafard of white paper,
meeting enthusiastic people
between the pages, on the street
and in the whiteness of my mind.

Just raised from the dead,
everyone crowding round
asking impossible questions—
'It was like coming out of the rain,
it was like the ending of a dream,
it was: highly irregular.'

It's too hot to sleep
and the television's crying
in another room.
Not neurosis but necrosis
closes a door on Summer's foreigners,
stringing death around the walls
at Christmas in July.

The crawfish has lived in the Aquarium tank
(four feet by three feet by two feet)
so long it has hairy moss on its back.
When it storms the glass with its claws
its whitening fellow-prisoners
try not to appear associated with
such a display of temperament.

The band above us is unbearable
(certainly their loudspeakers
are big enough to take a bath in)—
'To keep myself sane, I think
how mysterious and significant
Hugo Williams would find them
and put on a Richard Strauss record.

In the inconstant heat
of sea-mist rising
from the harbour,
light comes and goes:
glasses and gulls make
such noise as excels,
people just mouth fish O's
except for one party
whose words break into
our careful still life:
'You don't finish bubble-
gum, it goes on forever.'

Shaded with horror,
survey the field of dead,
th: littered mortal things
heaped up by the victors,
a current bringing in
further corpses endlessly—
genocide on a scale
beyond imagining
in a single drop
under a photo-microscope.

Cat's Fugue

What a clever moggie to tread only
in the keys of G Minor and D Minor,
but then the gifted walk with care and flair
as if on hot bricks; their bloodless
sleepwalking looks like exodus
and the daggers are such dashing
footnotes. I chattered up a puss about Scarlati
but he had his Mason's secrets
and all I got was whiskers. Worthy men
were walking by the Gothic tulips,
sparrows purloined ears, so obviously
the world was wired for sound.
Before you make your poem seem too twee
I'll warn you, said the cat,
it's knowing when to stretto, how to keep
your counter-subjects simple,
what to do when grandeur blows your mind—
also, you'll notice that my fur
lies one way, so please don't brush it backwards
and call the act experiment.
That sour cat was dead against our century
and I was so ambitious
I bought a cosmological notebook,
Zinovieff's new machine
and a glossary of the German terms in Joyce—
I'm in retirement till I make
my violent masterpiece: it's about a cat
bigger than Bulgakov's, east
of Geoffrey in the night sky of the Lord;
it stalks like plague along the grass,
fathering history on our post-diluvial age—
named Jesus at the whole Jerusalem,
the day of Modernism dawns; professors touched
by wings fly purring to the moon.
These are its juvenilia and in Horatian
retrospect I see the cat
restored to its domestic stalking one salt
Ib-rarian morning in the light
when genius saddened at the cold keyboard
is jilted with white and black—
again our dainty-footed man's companion
strikes a balance with the dust
and props the world against its weary gravity.

Cornered at the Airport Lounge,
no way out up the glass stairs,
through the brochure-bearing stands,
or past the Pentecostal girls
in side-hats and blue uniforms,
he pulled the escape clause
on his bearded attacker—
'I'm dreaming this and now
I choose to wake up.' The man
came running on and woke
instead his wife lying beside
a body cooling in the bed.

In the late evening, when no
telegrams are delivered,
the middle-aged man feels
safe enough to sleep
lightly and dream of adultery.

It is a mode of nowhere
that the unison voices
suggest a platform
built over a ravine
of the moon: now there is
a star to grapple with
and the Great Book of
Ignorance is opened—
'The immensity of the *Hauvers*
may be halved by a comma
yet the heirs of God speak
of unimphous and straited time.
The artist's conscience is
an osymoron, best expressed
by the cartouche TIME: LIFE

Between his eyes a line begins; he follows
Like a hen the receding line into dark
Among friends and voices; when his mark
Appears the line will stop; still the line goes

Somewhere in one room
of one house in one town
sits a vase holding a flower.
On the uniqueness of the one
flower depends the room, the house,
the town and the million further vases.

Happy Birthday, Peter

Your birthday's edging on to Piscean shores,
Those two millennia opening on Christ's doors,

But now the pop songs promise us 'the dawning
Of the Age of Aquarius', and by happy spawning

You're right to get the beams of this ice age—
(The cooling of the soul is measured page

By page). A clever Japanese has reckoned
Aquarians are due for goodies: second

Chances with the programme right, the clocks
All synchronized, the whisky on the rocks—

Yet it's hard to flick the green fly from the rose
Or pick old Gammer Gruesome from your nose—

The chances, all in all, are not worth much,
Except the world is keyed up to your touch,

The same Aquarian waters underground
May bear the Initiate's boat, the sound

Of instruments be Caliban's sonata,
Your father's smile, like Marsyas', your garter—

Dressed up in other people's pain, you hold
Press Conferences on the Field of Cloth of Gold

And tell them that one day in 1888
(February 16 is the date,

Music and poetry made peace about a metre—
Hugo Wolf began his *Münke Lieder*—

That good things chime, as every deed of worth may.
The 16th of February is your birthday!

Beneficiaries of Swinburne

Swinburne as Critic

by Clyde K. Hyder

Routledge and Kegan Paul.

A good selection of Swinburne's
critical prose was overdue; most of
the many volumes published during
his lifetime or shortly after are out
of print. Cecil Lang's edition of the
poet and other distinguished
English scholarly work, including
the E. Hyder's own, have helped
place Swinburne in his right
century. None was widely read in literature—
English, French, and Italian as well
as English—or had all his reading
completely under his eye and
at a call.

Swinburne's concentration on
literary author he is examining is
rare, but never narrow: he does
not discriminate by contrast
comparisons, and we are not sur-
prised that he should admire in
the "aptness of the cum-
ulative application" of "illustrative
poems" and the "direct light re-
flected from them on the immediate
subject." That observation is
not of his mastery of repudiation
but of his mastery of authority
which finds its place, and

not inaptly, in his book on George
Chapman and Browning indicate,
in the limits, but the main fields
of English literature in which Swin-
burne exercises his powers of dis-
covery and illumination. The older
dramatists were a lifelong preoccu-
pation—Lamb's *Specimens*, read in
childhood, taught him, he said,
"more than any other book in the
world—that and the Bible"—and
that is the area of his most massive
achievement in scholarship and
criticism. But there, his work has
long been absorbed or built upon
by others: the modern student of
Chapman, Ford, Webster, or of any
Jacobean dramatist, however minor,
is already a beneficiary of Swin-
burne. Less so, to his loss, of Swin-
burne's extensive criticism of the
poets and novelists of his own cen-
tury, from Wordsworth to Wilkie
Collins.

The hardest work and the highest
that can be done by a critic studi-
ous of the right is first to discern
what is good, and then to dis-
cover how and in what way it is
so. To do this office for any man
during his life is a task always
essentially difficult, sometimes
seemingly ungrateful.

Swinburne did this office for Brown-
ing, Morris, Rossetti, and perhaps
most valuably for Arnold.

The longest single piece in Profes-
sor Hyder's selection is the review
of "Matthew Arnold's New Poems". Its
title indicates occasion rather than
scope, which equally embraces the
"old" poems (which Swinburne had
by heart "in a time of childhood
just ignorant of teens"), and much
of Arnold's earlier criticism, besides
Wordsworth—with the memorable
definition and illustration of his
"iron pathos"—Keats, English hexa-
meters, and much else. It displays,
perhaps better than any single piece
of comparable length, the fervour
and precision of Swinburne's critical
writing, its diversity and control, its
seriousness and—in the luscious
quotations from a French critic—its
buoyant and incisive wit. (Almost
the only place where the editor's an-
notation is deficient is in not recog-
nizing the mischievous French com-
mentary on *In Memoriam*.)

This essay illustrates also some-
thing recurrent in Swinburne's
career as a critic: his keen sense of
what was useful at a particular time
to turn the current of popular lit-
erary opinion. So, in 1866, he chal-
lenged a generation becoming fedi-
gated of Byron, recalling the con-
cept of "light and lofty poem" *The Vision of Judgement*, and
to *Don Juan*, with its "exquisite
balance and stannation of alternate
tones". In 1887, he felt it was high

time to remind readers, in what he
called "A Note on Charlotte
Brontë", that there had been a
woman novelist of genius before
George Eliot. In 1902 it seemed to
him that the reputation even of
Dickens needed rescuing from An-
drew Lang and the ghost of G. H.
Lewes.

The common charge against Swin-
burne of habitual over-indulgence in
superlatives for exaltation and de-
muciation is what he would call a
"cuckooery". His praise, as he
intended, is "thoughtful and truth-
ful", grounded in closeness to the
text as well as passionate conviction.
Any passage quoted by Swinburne
shines the more brightly, without
ever dulling the surrounding prose.
It was, he said, his chief aim and
pleasure "to acknowledge and
applaud what I found noble and
precious", though not always pos-
sible to show cause for admiration
and not seem in passing to
signify by implication a base
work or lesser comments on other
men's work. This gives much too
mild an impression of his later
criticism; but, as represented in this
selection, he is mostly temperate,
and leaving the edges bleeding; and
save for an occasional rush of blood
to the head when Flaubert, Becher
Stowe, or Parnell, or G. H. Lewes
(or more generally, beetle-headed
pedants or flocks of culture "in the
delirium of academic superiority")
come into momentary view.

He had no mercy for poetic
aspirations without poetic form: "a
misshapen poem is no poem", and
"the essence of an artist is that he
should be articulate". On such
matters, and the larger question of
Part pour Part, the present volume
is at least an introduction to Swin-
burne's principles. Professor Hyder
has presented a well-balanced selec-
tion, divided under the heads of
"Poetry and Art", "Fiction", and
"Drama", and indicating the range
and variety of Swinburne's critical
concerns over six centuries, two
countries, and pointing as well as
literature; it is supplemented by an
introduction at once compact and
comprehensive, drawing on the
whole body of his criticism includ-
ing the letters. From Swinburne's
several book-length studies, such as
those on Blake, Chapman, Jonson
and Shakespeare, only detached
extracts can be given, but they are
judiciously chosen and reasonably
self-contained.

The length of the Charlotte
Brontë essay, as important as the
Arnold and the Dickens, obviously
posed a problem, which is not solved
by cutting out its central argument
and leaving the edges bleeding; and
the most telling specific comments
on her novels are lost, (climber fuses
much better.) As for annotation,
Swinburne's more interesting re-
visions are noted, and other refer-
ences are generous if occasionally in-
consistent—notes are supplied when
Swinburne mentions Little Nell, Bill
Sikes, and Jonas Chuzzlewit, but not
for Captain Jorgan, Toby Magnum,
or Mr Christopher. Most usefully,
almost every one of Swinburne's
abundant, casual, and often recondite
quotations is identified; no one
but Swinburne himself could have
done more. This initial volume sets
a high standard for the rest of the
series; and the editor need not be
debarred with approval of the picture
of Swinburne on the jacket, which
suggests a slightly comic eccentric
much at variance with the contents.

Through tragedy to faith

MR MORRIS:

Shakespeare's God

By the Role of Religion in the
Tragedies

By Allen and Unwin, 17.75.

Whether the remote religious ori-
gin of tragic form, Shakespearean
tragedy is patently secular in its
concerns, and its dramatic
style is essentially dissimilar from
the schematized concepts of formal
drama. Moreover, as Bradley re-
minds us, if there are moments in
tragedy that inspire a feeling of
ecstasy to worldly circumstance,
the intuition that the tragic
world is no final reality, akin to a
sense of religious transcendence,
pursued further and allowed to
mature, it would destroy the trag-
edy, for it is necessary to tragedy
that suffering and death do matter
greatly, and that happiness and life
must be renounced as worth-
less. These considerations, far
from inhibiting Mr Morris's
approach to the theologizing the
tragedies, are the very grounds on
which his case rests.

Mr Morris distinguishes between
two divergent impulses or urges
in Christian thinking: "an endeav-
our to harmonize secular and

divine realities, which has misled
other Christianizers into seeking a
transcendent meaning within the
boundaries of the tragic world
itself, and on the other hand an
insistence on the "ultimate discon-
tinuity" of sacred and profane, which
finds in the experience of tragic
man "the situation that faith must
overcome". Tragedy, from this
point of view, is like Christian faith
itself in being based upon universal
human experience rather than upon
dogma or doctrine, and the "re-
ligious secularism" of Shakespearean
tragedy is "a better instrument for
bringing the questing soul to the
brink of the ultimate truth than a
drama constructed upon overtly re-
ligious principles". The recognition
towards which we are said to be
prompted by the tragic spectacle of
the loss and defeat of secular ideals
is that "in a Divine universe, every
human aspiration short of the
desire for God must come to
naught".

Developing this argument by skill-
ful gradations, if not with insidious
intent, to the overwhelming resolu-
tion posed by tragedy and resolved
in theology, Mr Morris presents a
parallel testimony the observations
of literary critics of Christian spokes-
men through the ages on the human
condition. Bradley, who is fre-
quently referred to, provides

through his emphasis on character a
conception of tragedy as the inter-
nalized experience within the inter-
nalized experience of the protagonist; he
and spirit of the protagonist; he
thinks, who surprisingly is not cited,
would have been a useful illustra-
tion, not only of a possible link
between literary tragedy and theol-
ogy, but also of the key principle
that tragic affliction is "an instru-
ment in the hands of a God who
teaches by sorrow, and wounds men
in order to heal them, and it is
inherent in the very existence of
man as a creature". In the light of
this proposition, the paradoxical
mingling of despair and exaltation
which we feel in our response to
tragedy can be understood as the
wearing of the soul from its
attachment to "temporal certainties
and felicities", which is the
painful "prelude to rebirth".
"Despair is the cradle of the aware-
ness of God."

The chief defect of this theory of
tragedy does not lie in its argu-
ment itself; it is carefully con-
structed and might conceivably fit
some other form of drama: but it
simply fails to work with its in-
tended object, Shakespeare's four
major tragedies. Secularity, if folk-
ness and universality are three
quite separate aspects of his tragic
world which by a dubious critical
manoeuvre become interchangeable,
in order to make common ground
between the dramatic experience
and the theological awareness of
man's natural condition. And if
man's tragic plight is held to be the
inevitable result of secular aspira-
tion itself, distinctions of moral
worth are redundant: Cordelia's
worth is as much "a vice and en-
slavement" as the cruelty of her
sisters, and ideals of honour are on
a level with the basest treachery
and lust. "In their self-choosing,
and their will to creaturely tran-
scendence, they are all akin", says
Mr Morris of the tragic heroes, but
while Macbeth's is a fairly clear
case of misdirected trust and effort,
its resemblance to Othello's tragedy
may not be apparent until Mr
Morris points out that reliance upon
"an impossible faith" is "the
spring of evil" in this play too;
presumably from a theological
standpoint Iago does Othello a good
turn in removing the cause of such
deception.

The tendency to turn the sense of
the plays inside out arises from a
perspective in which evil must ul-
timately serve the cause of good and
devotion to secular good becomes a
debatable offence. Thus Hamlet's
divided soul and disillusion with
life is a condition which "all critics
must recognize as a sickness"; but
his symptoms are those in which the
profounder appraisal may distin-

guish a sickness "not unto death but
unto life", although Hamlet even-
tually arrives at his faith in the
ways of Providence, not through a
spiritual disaffection with the
world, but because a threat to the
mortal life he would once so gladly
have been rid of is narrowly
averted and Rosencrantz and Guilden-
stern go to it instead.
Similarly, it is difficult to see
how Mr Morris can remain con-
sistent to the severe theological
conceptions of natural man which
he has expounded at such length,
and yet find that Lear's tragic
progress is redemptive in any reli-
gious sense, or that his "renuncia-
tion of the world", based as it is on
tragedy, can be understood as the
wearing of the soul from its
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deception.

Moony

ANDRÉ PÉREZ DE
MANDIARGUES:

Le cadran lunaire

234pp. Paris: Gallimard, 21fr.

Gallimard have issued under the title
Le cadran lunaire the occasional
pieces written by André Pérez de
Mandiargues for the "Le temps
comme il passe" section of the
"Nouvelle revue française" in the
1950s. What might be tolerable in
small doses when accompanied by
more substantial fare is intolerable
by itself. The only virtue of the col-
lection—and it is not one which the
author, foreseeing, otherwise rich in
claims, mentions—is its encapsula-
tion of a nearly complete set of the
prejudices characteristic of a certain
kind of Mediterranean-minded bellet-
trist. Over-written, self-congratula-
tory, and devoid of any real interest
in the appropriate *coups de chap-*
eau to the appropriate salon-political
assumptions: this is "Guernica"
for those with aesthetic pretensions.

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IN 1957 IT
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Looking at music on the cosmic scale

IT IS A RARE pleasure to come across a study which at once investigates early concepts of music through the iconographical evidence of book illustrations, painting and sculpture, and at the same time places these beliefs in the context of the history of ideas. Kathi Meyer-Baer is a formidable writer for her task, and only very occasionally exhibits an incomplete acquaintance with the history of musical instruments. But there are few writers on music who can display such fascinating erudition and call upon such a vast range of literary and philosophical, as well as of historical, sources.

In the first part of her book, Miss Meyer-Baer discusses the theories of the cosmos in antiquity, drawing on Babylonian, Persian and Greek as well as Old Testament authors. From the Egyptian and Hittite winged figures, via the Greek sirens, the formation of the angelic hierarchies is described up to the time of the first centuries AD, and so through the various visions of the cosmos were combined with ideas of moral judgement, and Elysium was moved from the end of the world into the highest heaven.

Plato's work contained much of the germ of later development. His spheres corresponded to a moral scale. Their motion was related to music, in fact to an actual musical scale, and was associated with a winged siren. Miss Meyer-Baer traces further developments of these concepts in the work of Plato's successors, in the Gnostic writings, and in the Jewish and Neoplatonist, and their relationship to the red music of the Jewish temple rites, and the rites of the cult of Mithras. From there we are shown how the ideas of the musical cosmos and the angel orders were woven into all the beliefs of the early Christian centuries, into Jewish and pagan as well as Christian thought; and how the first five or six centuries of the Christian era saw the crystallization of systematic concepts in both fields, with the Christian version of earlier orders of angels finally being codified by Dionysius the Areopagite. Pagan

images of music in the cosmos were systematically articulated in the North African Marius Capella's tales of travel through the spheres, *De Nuptiis*. That work is also essentially a *summa* of all the pagan allegorical figures related to the arts. Capella blends parallel elements into a charming vision where all the inhabitants of the heaven of St John's Revelation live in complete harmony with the herms of Olympus.

Miss Meyer-Baer continues to emphasize how deep was the influence of pagan ideas in parietal exegesis—St Ambrose, for instance, acknowledged Plato as the discoverer of the music of the spheres. But it was St Augustine who first formulated the idea of the correspondence of heavenly and human harmony through music. What is so interestingly related here is that during the millennium of the Christian era the role of music in cosmological visions is documented to a far greater extent in the literary field than in the visual arts.

The Egyptians represented the image of heaven as one big vault or firmament in a pure anthropomorphic form, whereas the Claudian image was represented architecturally by seven tiers or steps in a spiral. However, there are scanty traces of the development of the musician-angel before the tenth century. In the

KATHI MEYER-BAEER:
Music of the Spheres and the Dance of Death
Studies in Musical Iconology
Thrupp, Princeton University Press, London: Oxford University Press, £7.

period when Hellenistic and Oriental ideas merged in the countries of the Near East, the figures of Eros and in the figure of the angel as it is known today, as in the cutaneous of Nicuia and the frescoes of Banuif. The change from the vision of the natural cosmos to one of a structured order of the heavens is first found iconographically in two ninth-century mosaics in San Prassede in Rome. However, representations of music and musicians appear in pictures of the cosmos only in connexion with dancing, which symbolizes the musical notion of the spheres.

A second-century Italian mosaic floor reproduces the music of the spheres with the lyre, the instrument which appears in the hands of the muses, or Eros, or Orpheus, or Christ. The relationship of Orpheus with the lyre to the figure of Christ with the lyre has yet to be investigated—indeed the book is full of suggestions for further research.

One of the preoccupations of medieval writings on music is the music of the spheres, and considerable intellectual energy was lavished on elaborate systems of musical scales and harmonies with reference to planetary orbits and mythical figures. Because the essentially speculative nature of this music was more easily handled in the abstracts of literary concepts, it is not surprising that so much less was committed to the concrete imagery of the visual arts. It is in the distinctive style of the Beatus Illuminations that the earliest pictures of angels with musical instruments are found. They represent, if they did not indeed directly cause, a new tradition, even though the vision of the cosmos and the idea of angel musicians moving the spheres are never fully fused in them.

The major preoccupations of the Scholastics, headed by Aquinas, included the definition of the role of the angels in moving the spheres and the clarification of the music of the highest heaven, and Miss Meyer-Baer shows how their concepts were ultimately reflected in Dante's enormously influential *Divine Comedy*. The representations of angels playing musical instruments have caused scholars to ask whether the instruments we see are real ones, revealing contemporary practices in their various combinations. What Miss Meyer-Baer demonstrates is that, ex-

cept where they illustrate specific texts, these angel concerts are not mixtures, and that care must be taken in using them to justify, for example, the instrumentation of medieval church music.

The second part of the book is about the relationship of music to death and this is much more diverse and less unified than the first part. But the relationship is a more complex because the basic concepts involved are in themselves more problematic, the whole being connected with the religious ideas of death evolved by the different religions. Miss Meyer-Baer treats separately the use of music as a symbol of death, a symbol of sin and a symbol of resurrection. The figures represented as angels, symbols of death connected to music, are not invariably the same over centuries—the hybrid bird-like figure, the Muse, and the skeleton with which Orpheus was associated and appeared in the early Christian iconology and music. By the fifteenth century, in the form of the *danse macabre*, death was represented simply by the skeleton and Miss Meyer-Baer shows that it may have been the welcome persistence into the early Christian centuries of the cult of Orpheus, with its associated music, which prompted the early Christian fathers to prescribe the musical music completely Orphic attributes were ultimately presented by the figure of Christ, but in the hands of Satan music became a symbol for vice up to the mid-century.

Miss Meyer-Baer is an absorbing guide to the marvellous historical flow of these continuously changing symbols and music. Again and again the basic permanent recur, only the symbols themselves changing under the influence of the surrounding cultures. It would be fascinating to trace these concepts even further back into the dawn of history. As it stands this is a book of major consequence.

correspondence in the neglected topic of subscription lists. It has shown that the lists of subscribers to a given work may provide valuable information on the climate of reception, and the climate of reception, in the past four years I have read a number of subscription lists within the period 1700-40. There has been to reach firmer conclusions about the social and cultural composition of the literary lists than is permitted by the fragmentary and anecdotal evidence normally used. The facts in literary discussion are unambiguously facts as the lists of subscribers. Even those strongly opposed to pseudonymity will grant that there are one objective clue to the social and cultural composition of books in the past. It is not invalidated by a remnant outwardly the same over centuries—the hybrid bird-like figure, the Muse, and the skeleton with which Orpheus was associated and appeared in the early Christian iconology and music. By the fifteenth century, in the form of the *danse macabre*, death was represented simply by the skeleton and Miss Meyer-Baer shows that it may have been the welcome persistence into the early Christian centuries of the cult of Orpheus, with its associated music, which prompted the early Christian fathers to prescribe the musical music completely Orphic attributes were ultimately presented by the figure of Christ, but in the hands of Satan music became a symbol for vice up to the mid-century.

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Book subscriptions among the Augustans

BY PAT ROGERS

Today we should not expect a Virgilian translation or a work of history dealing with the previous century to elicit a differential response on party lines. However, it is very obvious that this did occur in the cases chosen. The marked cleavage is apparent even from the "raw" figures, that is, the lists as they stand, without further external information. These are as follows:

Table 1: 'Raw' Subscription Figures

	Trapp Oldmixon (1718)	Oldmixon (1729)
Dukes and Duchesses	8	0
Marquesses	1	0
Earls and Countesses	11	4
Viscounts	3	0
Barons, "Lords"	12	2
"Lady"	6	0
"Honourable" and other titles	15	1
Peers and their family	56	7
Baronets	22	9
Knights or unstyled	16	4
Baronets and Knights	38	13
Foreign titles (Swedish Count)	1	0
Officers of State	0	1
Lord Chancellor	0	1
Speaker of Commons	1	0
Secretary of State	1	0
Commissioners of Treasury, Admiralty, Customs	0	3
Members of Parliament	0	10
University connections: Heads of Houses	9	0
Fellows of Colleges	32	0
Members of Colleges	22	0
all	63	0
College library subscriptions	11	0
Dignitaries	18	10
DD	11	4
MD	6	0
LID	38	1
MA	5	2
"Dr"	4	0
BD	1	0
LIB	83	17
all	1	0
Ecclesiastical: Bishops	8	0
Deans, Archdeacons, etc	7	1
Other clergy	11	111
Members of Inns of Court	5	5
Naval and Army	2	10
Officers	5	5
Surgeons	4	32
Merchants	3	33
Booksellers	2	7
Attorneys	0	6
Miscellaneous: Apothecaries	0	6
Officers of Customs/Excise	0	4
Linen-drappers	0	1
Consul	0	2
Professors	0	1
Aldermen of City of London	1	2
Directors of Bank	0	1

Even these crude results make some conclusions obvious. Of Trapp's subscribers, 63 (11.5 per cent) were named as fellows or commoners of a college, all but two of these being Oxford men. Oldmixon has eight times as many "merchants" on his list, and this group forms 4.8 per cent of all his subscribers.

Trapp's peers and baronets/knights account for 17.2 per cent of his total, as against only 3 per cent of Oldmixon's. Booksellers are a negligible item for Trapp (all those listed occur in the supplement of 1720). With Oldmixon they make up almost exactly 5 per cent, some indication of a more commercial promotion in his case. Finally, Oldmixon lists many more odd and unclassified categories. He also has two overseas subscribers; one was his own eldest son, an East India Company merchant in Bengal, and the other a merchant of Boston, New England. There is also Jeremiah Dummer, described as "Agent for New-England", and a well-known colonial figure, sometimes called the first American.

However, the utility of these figures is limited; they reveal only what the subscription lists directly mention. Thus, I have counted only those Members of Parliament who are so named. In fact, it is self-evident that men such as the secretary of state (James Craggs), his predecessor Addison and the former Paymaster Fox sat in the Commons; all three named by Trapp. More particularly, the category of "other clergy" conceals a highly significant fact. It covers any individual listed as "Reverend" without special differentiation. But where Trapp's are easily identified as parochial clergy of the Anglican Church, it requires little effort to trace most of Oldmixon's among the more stated facts, and pursue the subscribers further—it is their individual identity which is the key to the make-up of the group as a whole.

The most striking fact thus revealed is the total absence of overlap between the two lists. Not a single name can be positively located as appearing on both lists. Even if one put the potential catchment as high as 50,000 readers, the mere stated facts, and pursue the subscribers further—it is their individual identity which is the key to the make-up of the group as a whole.

Second, one finds a negligible proportion of women subscribers. Trapp has a bare 5 per cent, revealed is the total absence of overlap between the two lists. Not a single name can be positively located as appearing on both lists. Even if one put the potential catchment as high as 50,000 readers, the mere stated facts, and pursue the subscribers further—it is their individual identity which is the key to the make-up of the group as a whole.

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The younger Scarlatti to the later Strauss

FRIEDRICH BLUME:
Classic and Romantic Music
23pp. Faber and Faber, £3.

Friedrich Blume, now in his eightieth year, as well known as a musicologist, as an authority on the Mozart concerto, and as editor of the extremely comprehensive German encyclopedia *Die Musik in Geschichte und Gegenwart*—famously referred to as *MGK*. *Classic and Romantic Music* also calls itself "a comprehensive survey" and is a follow-up to his volume of earlier essays on Renaissance and Baroque music. These two volumes, he claims, embrace "the history of European music from the dusk of the Middle Ages to the dawn of our present time". In the case of the new book it would be hardly possible to do justice to almost two centuries of rich creation and stylistic changes in 200 pages: the most that can be hoped for is a kind of bird's-eye view. A bird's eye can, however, reveal unsuspected unities in a landscape, and Professor Blume sees the whole period, roughly from Domenico Scarlatti to the later Strauss, as "one, self-contained age". There is neither a "Classic" nor a "Romantic" style in music, he maintains at the outset. Yet he divides his book into two clear halves, speaks of the pure classicism of Haydn, and frames part two with essays on the beginnings and the end of the Romantic era in music. Although he often complains about the vagueness of words, he too is a victim of their shortcomings.

Professor Blume's general promise will, however, come as a relief to those who have vainly sought a hard and fast dividing line, even a date of demarcation. There are obviously "romantic" leanings in music long before Berlioz's *Symphonie Fantastique*, and "classic" forms and techniques survived the whole of the nineteenth century. K. T. A. Hoffmann found Mozart romantic and some critics of Brahms called him a classicist born too late. It is then true, as Professor Blume states, that the customary label, simply pointing to changes of emphasis? It is in any case a flag to note the emergence of a new style (than the end of an older one).

The old lives on. There is even a tendency for the new to dip deeper into the past. Having turned away from the complexities of the Baroque, the style *galant* passes through its *Sturm und Drang* and achieves the "universally human" High Classic style (which rediscovered counterpoint for its own ends). The Romantic era, far from abandoning the past in its zest for personal expression, also paid its debt to the past. Without Bach and Handel, Brahms would not have become a Brahms; without Palestrina and Puccini, Verdi would not have become Verdi.

Historical labels, being wise after the event, are inevitably generalizations. It seemed hardly necessary for Professor Blume to spend so much space on the more universal application of "classic" as exemplified by the style of the period, though its specialized use in retrospect, the unity of form and feeling exemplified in Haydn, Mozart, and Beethoven—obviously derives from this. He quotes a good deal from the aesthetic judgments of writers from Goethe and Schiller to Schubert and Herder, finds the term "romantic" first used by Heinrich Koch in his dictionary of 1807 though absent in 1802, and having spread himself with considerable verbosity is then liable to bewilder the reader with mere strings of names. Thus on the origins of the German *Lied* he writes:

With the two "Berlin Song Schools"—the "First" centring around the writer Karl Christian Friedrich Krause and the poet Karl Wilhelm Ramler (the two deans, C. P. E. Bach, Franz Benda, C. F. Zelter, Johann Friedrich Agricola, Christoph Nicolai, and the "Second" around J. A. P. Schulz—a new art song arose.

The translator adopts American usage, but the English reader should have no difficulty in coping with "measure" for "bar" and "thematic work" for the classical principle of development.

The two longest chapters, parallel ones, analyse the musical ingredients—rhythm, harmony, forms, and that characterizes the Classic and the Classic-Romantic (sic) styles. It is here that generalization

has its dangers. To state that "as many as five themes" may occur in a Mozart concerto first movement is an underestimate, and to add that "not infrequently the soloist enters with his own themes, which may then be taken over by the orchestra" is misleading: when the initial entry is new it is almost certain to remain the soloist's property. It was such a description of the finale of the *Rosina* as a set of variations and an oversight to find variations in the opus 170 Sonata along with opus 109 and opus 111. Such slips are disturbing in a book that carries an air of authority. There are, however, interesting chapters about the changing structure of the orchestra, the emergence of public concert, and the gradual emancipation of the musician, for although the ground has often been well covered the influence of society on style is obviously essential to such a survey.

After exploring the origins of the word "romantic" and the writings of Jean Paul and E. T. A. Hoffmann, the sensational sweep of Romanticism and its many by-products—virtuosity on the one hand, "historicism" on the other—Professor Blume assesses the pros and cons of nineteenth-century music in general. Most of the older forms linger, but the law of subjectivism brought a plethora of contradictory phenomena: each individual following his own daemon. The short lyric Wagner sweep the world, but the tenor is no longer active, but becomes passive and spellbound. The Romantic sonatas and symphonies offer a direct comparison and their finales are often a "weak point". Since Beethoven's Fifth, apparently, a symphony could no longer be content with a spontaneous "turn of the land" ending, but was a Mozart's and Haydn's sense of reconciliation the author claims. The crowning climactic finale had come to stay, and only Bruckner's really approved. Even Brahms's Fourth and the "Great C" major Schubert are found wanting, though "length" by counting its total number of bars is nonsense: the bars are short, the momentum irresistible.

Was Schubert, then, more romantic than classical, and therefore, the unsatisfactory model for many of his successors, a perfect synthesis of the two elements? Professor Blume "has felt the urge to need and moral duty not to press the historical facts for answers". This is a high-flown way of abandoning an argument, and with respect to the author's reputation and experience his book rumbles too much to make satisfying reading. With the break-up of tonality his Classic-Romantic period "gradually" died away around 1910. Yet Romanticism, he adds, still survives. "Whether it has

Hallelujah

MICHAEL KENNEDY (Editor):
The Autobiography of Charles Hallé
215pp. Elek, £3.25.

It is surprising that Sir Charles Hallé's autobiography, which was edited by his son and daughter in the year after his death in 1895, has never been reprinted until now. It includes diary extracts and correspondence and Michael Kennedy has provided some footnotes and an introduction. Apart from the fact that the self-portrait of the Victorian age makes pleasant reading, its illumination of musical history, not only in England but in Paris and places further afield, is useful. Thus, in an anecdote about a performance of Schubert's "Erl König" at what was obviously a boisterous party at Richmond, we learn that "poor half-bred" he was more than half-George Mueller and had to be fished out. It is well known that the Royal College of Music was opened under George Grove in 1882, but Hallé's casual allusion in a letter to the Prince of Wales offering him the professorship of the piano against its opening "next year", is another of the numerous instances of history

being seen in the making in these pages. Hallé was a German who acquired an "é" to his name from the fact that he came to London, and thence to Manchester, from Paris in 1844. His account of his Manchester years goes up only to 1860, since he did not live to finish his autobiography. His son, however, added some account of those later years to Hallé's own picture of the social life of the Paris salon and the portraits of Berlioz, Chopin and Meyerbeer. Moreover he supplemented it with some letters of every period, so that the portrait that emerges is more than adequate.

Mr Kennedy, besides supplying useful information, calls attention to the fact that Victorian music depended on the foreigners, came from Naples and Munich and Hamburg. Hallé soon made his way into English artistic circles, where he met G. F. Watts, Lord Leighton, Robert Browning and John Ruskin. Although he played well, what Hallé's piano playing was like, we can do for from the various psychological and musical, a great idea what sort of a man was in which in its turn goes a long way towards explaining why the name of a musician born in 1819 is still alive today.

being seen in the making in these pages. Hallé was a German who acquired an "é" to his name from the fact that he came to London, and thence to Manchester, from Paris in 1844. His account of his Manchester years goes up only to 1860, since he did not live to finish his autobiography. His son, however, added some account of those later years to Hallé's own picture of the social life of the Paris salon and the portraits of Berlioz, Chopin and Meyerbeer. Moreover he supplemented it with some letters of every period, so that the portrait that emerges is more than adequate.

Oldmixon as little as 1.4. This differential may be partly explained by greater feminine interest in poetry than in history. But it is more likely that the higher social standing of Trapp's subscribers accounts for the split. More than half of the women on Trapp's list were titled. In an age when some degree of normal independence (not to say occurrency) was needed for a woman to make her own decisions, it is natural to find dowager countesses, widows and single women dominating this group. There are also a few husband-and-wife listings, but normally the family subscription was entered by the husband alone. Notable individuals include, for Trapp, Lady Elizabeth Hastings, philanthropist and beauty; and, for Oldmixon, Mrs Elizabeth Rowe, herself a writer of fame and distinction. It is evident that the alleged growth in the female subscription was entered by the husband alone. 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CLASSIFIED ADVERTISEMENTS

LIBRARIANS

AIRMACH COUNTY COUNCIL

LIBRARY SERVICE

APPLICANTS ARE INVITED FOR THE FOLLOWING POSITIONS:

(1) SENIOR LIBRARIAN ORGANISER

(2) DEPUTY SENIOR LIBRARIAN

(3) JUNIOR LIBRARIAN

(4) ASSISTANT LIBRARIAN

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HONG KONG POLYTECHNIC

LIBRARY SERVICE

APPLICANTS ARE INVITED FOR THE FOLLOWING POSITIONS:

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(2) DEPUTY SENIOR LIBRARIAN

(3) JUNIOR LIBRARIAN

(4) ASSISTANT LIBRARIAN

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UNIVERSITY OF DURHAM

LIBRARY SERVICE

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(1) SENIOR LIBRARIAN

(2) DEPUTY SENIOR LIBRARIAN

(3) JUNIOR LIBRARIAN

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Southwark

The London Borough of Southwark (population approx. 280,000) extends from the River Thames at London Bridge to Dulwich and Crystal Palace. It is a complex area with a wide variety of physical and social problems, but also an area with tremendous opportunities for the future.

Borough Librarian and Curator
Salary up to £5,826

Applications are invited from Chartered Librarians with extensive managerial experience in a similar position, for appointment to this post which will become vacant on 1st May, 1973, following the retirement of the present holder.

The successful candidate will be responsible for the organisation and administration of a service comprising:-

- 2 District Libraries.
- 16 Branch Libraries.
- 3 Mobile Libraries.
- Domiciliary and Hospital Library Service.
- The South London Art Gallery.
- The Cuming Museum of Archaeology and Local History.
- The North Peckham Civic Centre Exhibition Gallery.

The Borough Librarian and Curator is responsible for friendship links which are maintained with towns in France and Holland.

Although Southwark is not a local education authority, close liaison is maintained with schools in the borough. (Southwark is one of the eight inner London boroughs which comprise the Inner London Education Authority.)

The main headquarters staff are housed at the Dulwich Library, Lordship Lane, but consideration is currently being given to the provision of a main municipal complex in the Peckham area where there are first class transport facilities.

The total staff of the Department is 250.

The salary scale for the post is £5,130 to £5,826 per annum plus £144 London Weighting, and the Council would be prepared to place an outstanding candidate at or near the top of the scale.

Application forms and further particulars from the Chief Executive and Town Clerk, 27, Peckham Road, S.E.5 (Telephone 01-703 6311, extension 277) quoting reference LS/6/3940. The closing date for applications will be 27th December, 1972.

LIBRARY ASSISTANT

An interesting post is available as Library Assistant to look after the library and information requirements of a group of about 40 specialists practising in a wide range of civil engineering and allied fields. Duties will include the cataloguing and retrieval of books and articles, aerial photographs, maps and plans, and processing book and periodical loans and the performance of literature searches. Successful applicants must be enthusiastic and keen to explore new fields of interest. Previous library experience (preferably technical) would be an advantage.

Please apply in writing to the Staff Manager, quoting ref. FB and giving personal particulars and details of previous experience.

OVE ARUP & PARTNERS,
13 FITZROY STREET, LONDON, W1P 6BQ.

THE ROYAL BOROUGH OF KENSINGTON AND CHICHESTER

LIBRARY SERVICE

APPLICANTS ARE INVITED FOR THE FOLLOWING POSITIONS:

(1) SENIOR LIBRARIAN

(2) DEPUTY SENIOR LIBRARIAN

(3) JUNIOR LIBRARIAN

(4) ASSISTANT LIBRARIAN

(5) LIBRARY ASSISTANT

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LONDON BOROUGH OF HACKNEY

LIBRARY SERVICE

APPLICANTS ARE INVITED FOR THE FOLLOWING POSITIONS:

(1) SENIOR LIBRARIAN

(2) DEPUTY SENIOR LIBRARIAN

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